



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

SOME RARE MEANINGS OF *EXCLUDO*

BY IRA D. HYSKELL

Here and there the verb *excludo* means "to fashion by hollowing out, carving." Georges' *Lateinisch-Deutsches Handwörterbuch* (1913), Harpers' *Latin Dictionary*, and nearly all scholars have failed to recognize this force.¹ To the suppression or avoidance of the different rare meanings many causes have contributed: the existence of several words more or less acceptable both in appearance and meaning for correction and emendation, the comparatively small number and wide diffusion of examples, a lack of exact parallels, the difficulty of perceiving the relation under the circumstances between the different forces, the assumption that the figurative senses came from the meaning "to hatch out"—an unhappy figure.

The meaning "to carve out" appears in the so-called *Sanctae Silviae Peregrinatio* 8. 2: "unus lapis ingens Thebeus, in quo sunt duae statuæ exclusae ingentes." Here scholars have offered various emendations: Sittl, *excusae*; Cholodniak, *excelsae*; Pomialowsky, probably (as he says) *excisae* or *exsculptae*; Geyer, *excusae* and *excisae*. Heraeus keeps *exclusae*, which is defended by Löfstedt. The favorite emendation for *excludo*, probably because less change is involved, is *excudo*. But this is a word for "hammering out" and seems in the absence of examples not to have been used of "carving out."

In the form of a noun *excluser* this force of *excludo* is well established and is accepted in the lexicons, being designated as a derivative of *excludo*, but there is no force defined under the verb to which it can properly be referred. The following examples are available: Henzen *Inscr.* 7229: "artis argentariae excluser"; Aug. in *Psalm.* 67. 39: "in arte argentaria excluser vocantur, qui ex confusione massae noverunt formam vasis exprimere"; Aug. in *Psalm.* 54. 22: "dicuntur et in arte argentaria excluser, id est, ex quadam confusione massae, formae expressores"; Aug. de *Spir. et Litt.* 10. 17: "ubi

¹ See p. 408, below, for list of all the different meanings and examples.

est ergo gloriatio tua? exclusa est.¹ per quam legem? factorum? non, sed per legem fidei.² sive gloriationem dixerit laudabilem, quae in domino est, eamque exclusam, id est non ut abscederet pulsam, sed ut emineret expressam—unde et exclusores dicuntur quidam artifices argentarii; hinc est et illud in Psalmis: ut excludantur hi qui probati sunt argento,³ hoc est ut emineant qui probati sunt eloquio domini. . . . sive gloriationem vitiosam de superbia venientem commemorare voluerit, . . . eamque . . . exclusam, id est eiectam et abiectam.” Du Cange’s *Glossarium* cites also as follows: “Vita S. Egwini Episc. Wigorn, cap. 3: et cum conflandi ferrum locus esset aptissimus, et fabris, et ferri Excluseribus maxime repleretur (Adde Epistolam Gibbonis Floriac. ad Gregorium V. PP. pag. 404).”

Solinus uses *excludo* twice, both times with this meaning: “excluduntur⁴ ex illis (lapidibus) multa gestamina” (2. 41); “nam illinc excluduntur⁵ signa ad facies hominum vel deorum” (5. 19). The MSS of Solinus consist of three families, **RCNH** and **LMG (B)**, which are equally important, and **SAP**, which is of uncertain and unreliable authority. These two passages seem to be the only evidence for *excudo* in the sense of “carving out,” but in the first passage *excluduntur* is conclusively supported by one branch of the first family and the entire second; in the second passage, since the first family goes astray, and **P** is interpolated from the second family, the decision falls on the latter family. Its two branches offer conflicting testimony, but **LG** support different words in the two passages. The conclusion, therefore, seems clear that the true reading in both places is *excluduntur*, and that **LG** erred in giving *excuduntur* in one place, rather than that a much greater error was made by **LMGB**.

In the sense of fashioning by hollowing out there are three examples in works on rural affairs, two of them being in contemporary writers of the classical period. The first is found in Varro *R.R.* iii. 9. 7: “in pariete exclusa sint cubilia earum (gallinarum).” The

¹ See p. 404, below, for comment on the meaning of *exclusa est*.

² Rom. 3:27.

³ Psalm 68:30.

⁴ excluduntur **RCLMG**, excuduntur **NHAP**, exciduntur **S**.

⁵ excluduntur **MB**, excuduntur **LGP**, excidunt **A**, excidunt **I (RCN*HS)**.

MS tradition is above reproach. A few lines below Varro uses *exculpta* in the same sense, and Columella (viii. 3. 4) in the same connection employs *excisa*.

The second example occurs in Virg. *Georg.* iv. 57: "(apes) arte recentis excludunt¹ ceras et mella tenacia fingunt." The MS evidence may be interpreted as follows: the correct reading is somewhat more often found in **P** than in **M**; **a** is closely related to **R**, and very seldom gives an acceptable reading in opposition to this MS, so that here the testimony of **a** is almost equivalent to the missing **R**. The MS support for *excludunt* thus seems clearly to be superior. Jahn in *Philologus*, LXIII (1904), 66 ff., shows that Virgil drew on Varro *R.R.* iii. 16 and Arist. *H.A.* ix. 40 for material for this part of the *Georgics*. Varro does not refer to the making of honeycomb, but Aristotle uses the expression *πλάττουσι κηρία*. It is very doubtful if *excudo* had such a meaning. No other examples of shaping wax, clay, or similar substances are available for *excudo*. But Varro, not to mention Palladius in later times, affords an unquestioned parallel for *excludo*, and Virgil certainly knew the passage.

This example from Palladius appears in the *Agric.* ii. 15. 17: "canalis longus a summo trunco ad imum debet excludi."² Two of the three best MSS, **PLQ**, support *excludi*.

That figurative uses should occur, based on such literal developments as Virgil and Varro employ, is naturally to be expected. The first of these is found in Pliny *Ep.* i. 3. 4: "effinge aliquid et exclude³ quod sit perpetuo tuum." The ten-book family, **BF**, gives an untenable reading, which the Aldine edition, **a**, did not accept, though the editor had at hand the now lost Parisinus of this family with presumably the same reading as **BF**. Accordingly, the decision lies between the *lectio difficilior*, *exclude*, supported by the nine-book family and **D**, and *excude*,⁴ supported by **m** and the *Flores* codex

¹ excludunt **Pa**, excudunt (cudunt in ras.) **b**, excudunt **M** *aliquae minores*.

² excludi **LQSEG**, excudi **PVT**, excidi **F**.

³ exclude **MVD**, excude **mouxaV**² *Flor. Mor. Auct.*, excute **BF**. These MS readings were kindly contributed by Professor E. T. Merrill. For his estimate of **m** and the *Flores Moraliū Auctoritatū* see *Classical Philology*, XII (July, 1917), 260, and V (April, 1910), 183, respectively.

⁴ The discussion on pp. 407 ff., below, shows that *excute* cannot be taken with any particular probability as a mistake for *excude* in an attempt to support the latter. The

along with the doubtful help of some corrected MSS of the fifteenth century. But the failure of **D** to agree with the other MSS of its family greatly weakens the evidence for *excude*. A simple, normal solution of every problem involved would follow the supposition that the ten-book family read *excute* by correction from *exclde*, that the nine-book retained the original reading, and that the Verona archetype had *exclde* in the first hand, which **D** copied, *excude* in a second, which the others preferred.

The next figurative use is noteworthy because in the context "exprimentes," "confinxerunt," and "conquirere atque componere" indicate the force of *excludo*. The passage comes from Tertullian *Pud.* 8: "meminimus enim et histriones, cum allegoricos gestus adcommodant canticis, alia longe a praesenti et fabula et scaena et persona, et tamen congruentissime exprimentes. . . . sic et haeretici easdem parabolas quo volunt tribuunt, non quo debent aptissime excludunt.¹ quare aptissime? quoniam a primordio secundum occasiones parabolarum ipsas materias confinxerunt doctrinarum. vacuit scilicet illis solutis a regula veritatis ea conquirere atque componere, quorum parabola videntur." The MSS support *excludunt* alone, but Reifferscheid was so dissatisfied as to conjecture *ex se* (or *exemplis*) *ludunt*, and Hartel after first writing *excudunt* later preferred *excludunt*, "to hatch out," which Hoppe followed, classing it with two other figurative uses. Löfstedt, however, in his comment on the *Peregrinatio* passage cited above was not assured of this; he recognized a difference and called this use "eigentümlich." This shows the difficulty of treating *excludo* as heretofore usually attempted.

Even more valuable for the purposes of this paper than the preceding passage is the citation on page 402, above, from Aug. *de Spir. et Litt.* 10. 17.² Augustine was at a loss to explain certain uses of *excludo* in the Scriptures: he thought the word meant "to give expression to," or rather "to make prominent (by expressing)."

acceptance of *excude* as the true reading presumes an accumulation of three errors, in **BF**, **MV**, and **D**, which seems most unlikely in view of the facts set forth in the discussion below.

¹ De Labriolle (Tertullien, Paris, 1906) quite missed the meaning when he gave the translation, "Ils les abiment à merveille."

² For essentially the same discussion see Aug. in *Psalm.* 54. 22 and 67. 39.

Though he forced the meaning, as shown by *ut emineret expressam* and *emineant*, it is evident beyond a doubt that he was acquainted with the meaning under discussion; otherwise he would never have advanced such an interpretation.

Most scholars avoid *excludo* in other passages where, though the meaning is different, there is a similar divergence from the normal force. The two earliest instances, both probably with comic effect, are found in Plaut. *Pseud.* 510: "excludito¹ mi hercle oculum" and in Ter. *Phorm.* 989: "vel oculum excludere."² As an emendation in these passages many editors accept Ritschl's *exlido*, on the meaning of which see Nonius 291: "elidere etiam excludere significat." Possibly a variation of the same force appears in *Dig.* x. 4. 6: "gemma inclusa auro alieno . . . vindicari non potest, sed ut excludatur, ad exhibendum agi potest."

These uses are closely related to those found in connection with the striking out of fire from flint, as in Pliny *N.H.* xvi. 208: "exploratorum hoc usus in castris pastorumque repperit, quoniam ad excludendum³ ignem non semper lapidis occasio est." The MS evidence as a whole in the four examples just given is conclusively in favor of *excludo*.

Before taking up the next citation, an examination should be made of the words or expressions really used in referring to the striking out of fire from flint. The only well-attested words seem to be *excludo* (Pliny *N.H.* xvi. 208) and, if the line is genuine, *excudo* (Virg. *Georg.* i. 135). The normal usage in the literature is to employ two words, one to denote the striking, the other the leaping or giving out of the spark, as *percutio* with *exsilio* (Lucr. vi. 162), with *excito* (Sen. *Q.N.* ii. 22), with *edo* (Pliny *N.H.* xxxvi. 137), with *emitto* (Isid. *Or.* xvi. 4. 5), *ferio* with *prosilio* (Ov. *Fasti.* iv. 795), *caedo* with *evolo* (Lucr. vi. 314), *concutio* with *elicio* (Eugipp. *Vita Sev.* v. 21), *elicio* with *conflictus atque tritu* (Cic. *N.D.* ii. 9. 25), and *exsilio* with omission of word of striking (Isid. *Or.* xvi. 3. 1). In this list, since the idea of striking is involved in a separate expression rather than with *excludo*

¹ Sex eliidito B, excludito reliqui.

² exculpe A, excludere reliqui.

³ excludendum D¹EG, excudendum D².

and *excudo* above, probably belong *elido* with *conflictu* (Pliny *N.H.* ii. 113) and *executio* with *conlido* (Lact. *de Ira Dei* x. 18).¹

One example remains to be considered, namely, Virg. *Aen.* i. 174: "ac primum silici scintillam excludit² Achates." Though *executit* is fairly well supported in the MSS and seems to be an appropriate word for this meaning according to the citations just made, it has no exact parallel elsewhere. *Excudit* is somewhat better supported in the MSS, but does not have the secure place by any means in the literature as a whole which the lexicons and references of scholars indicate; it is to be eliminated from Pliny *N.H.* xvi. 208; its third and only other appearance is in a passage (Virg. *Georg.* i. 135) already under suspicion and bracketed by Ribbeck. *Excludit* lacks good MS authority in this place, but Pliny the Elder affords an unquestionable parallel, Plautus and Terence show a closely related use—to denote the putting out of an eye—and the further advantage is added of being the more difficult reading. These three words, then, have quite different claims from what at first appear to be theirs.

A cursory examination might lead to the conclusion that *excludo*, *excudo*, and *executio* through their similar appearance are generally and widely confused in MSS irrespective of their meanings. Such a conclusion is not borne out by an examination of the more comprehensive critical apparatus. The confusion that does exist is practically limited to the meanings discussed in this paper. For example, in Virgil *executio* appears in its unquestioned meanings twenty-three times without either of the other two verbs being present as variants. The same percentage holds true for the other two in their unquestioned meanings in Virgil. In all the literature *excudo*, "to hammer out," literally and figuratively, was found as the true reading on a

¹ Cf. "nubes ignis cum semina multa excussere suo concursu" (Lucr. vi. 160); "(aër) excussit calidum flammis velocibus ignem" (Lucr. vi. 688); "imbrem excusserunt procellae" (Curt. iv. 7. 14); "lacrimas executiunt mihi" (Plaut. *Capt.* 419). Bünnemann was undoubtedly wrong in conjecturing *excuditur* in Lact. *de Ira Dei* X. 18, as mentioned in Brandt and Laubmann's edition.

² excludit **m**, executit **R**, excudit (d in ras.) **b**, excudit **M** *aliquae minores*. The gloss in *C.G.L.* iv. 67. 27: *excludit: fabricat, executit*, as Professor W. M. Lindsay writes me, is presumably from this passage, having strayed from the *Abstrusa Glossary* into the *Abolita* portion (see *Jour. Phil.*, XXXIV, 267 ff.), and constitutes a "doublet" (cf. *Jour. Phil.*, XXXIV, 271) along with *C.G.L.* iv. 71. 4: *excudit: fabricat, executit*, but which is the right doublet and which is the wrong doublet is an open question.

MS basis in eleven passages.¹ Neither *excludo* nor *excutio* appears as a variant reading. When, however, it comes to the meanings discussed in this paper, the case is far different: *excludo* appears alone several times; *excudo* alone, once—in a line of questioned authenticity; *excludo* and *excudo*, twice; *excludo*, *excudo*, and *excutio*, twice; *excludo*, *excudo*, and *excido*, three times.²

An interesting problem arises from the fact that *excludo*, *excudo*, and *excutio* (or *excido*), which are in their unquestioned meanings reasonably free from confusion with each other, suffer a great confusion in the forces here discussed. If *excudo*, for example, was actually used to denote "hollowing," "carving," or "striking out," why should there not be the same freedom from confusion with the other words as in the use to denote "hammering out"? The reason seems evident, that *excudo* was not used to denote "hollowing," "carving," or "striking out," but resulted from correction of *excludo* in its rare and unknown uses. Furthermore, such corrections, freely made as they were, might well go so far occasionally as to eliminate *excludo*. This actually did happen in the first family of the Solinus MSS (second example cited), in the ten-book family of the Younger Pliny's MSS (*Ep.* i. 3. 4), and almost so in the eight-book, not to mention the total disappearance from the inferior third family of the Solinus MSS (both examples cited); and yet the other families show that *excludo* is to be regarded as the true reading in all three places. So it is not surprising if the same fate almost befell *excludo* in Virg. *Aen.* i. 174, especially since Virgil has only one family of MSS.

These conclusions are not materially influenced by the appearance of *excudo* without variant readings in a line which Ribbeck regarded as interpolated,³ namely, Virg. *Georg.* i. 135: "ut silicis

¹ These passages are the following: Plaut. *Men.* 403; Cic. *Att.* xv. 27. 2; Virg. *Aen.* vi. 847; Curt. iv. 2(9). 13; Tac. *Or.* 9; Apul. *Flor.* 7; Tert. *Res.* 6; Tert. *Nat.* ii. 4; Arnob. *adv. Nat.* ii. 17; Auson. *Pref. ad Cent.*; Salv. *de Gubern.* (C.S.E., VIII, 1).

² Note that in every instance there is an attempt to adapt the word to the meaning. *Excido* is not used of striking out fire, nor *excutio* of carving. Only *excludo* and *exculpo* are used of putting out an eye. Even *excute* in Pliny the Younger might have been modeled after the examples quoted in n. 1, p. 406.

³ Schaper defends the line by maintaining that, if vs. 135 be rejected, vs. 131, containing *ignem removit*, cannot stand. He points out that a similar relation exists between vss. 129 and 130 (first half) on the one hand and vss. 139 and 140 on the other, also between vs. 130 (second half) and vs. 137. But no logical responson for the whole passage can be worked out, for no later specific reference to vs. 131 (first half) or to vs. 132 is apparent, nor do vss. 143 and 144 refer back to a preceding statement.

venis abstrusum excuderet ignem." For, in addition to the doubt about the line's genuineness or the possibility that *excludo* might have been totally supplanted here, there could be a very serious doubt entertained whether *excudo*, a word of forging, was ever extended to cover any operations connected with stone. The evidence for such an extension seems to rest on this passage and on whatever support can be derived from *Aen.* i. 174, a very questionable basis for the establishment of a quite radical divergence of meaning. Those who regard the line as genuine might well consider the writing of *excluderet* by correction of *excuderet*.

The development of these meanings of *excludo*, which took place probably in much the same way as those of *exprimo*, may be represented as follows:

Excludo

A. To shut out

B. To force out¹

I. To force out, literally

1. To put out (an eye), Plaut. *Pseud.* 510; Ter. *Phorm.* 989
2. To strike out (a spark), Virg. *Aen.* i. 174; Pliny *N.H.* xvi. 208
3. Possibly, to remove (a gem from its setting), *Dig.* x. 4. 6

II. To fashion by forcing out, i.e., hollowing out or carving

1. To fashion, literally

- a) To hollow out (a nest), Varro *R.R.* iii. 9. 7
- b) To make (the cells of a honeycomb), Virg. *Georg.* iv. 57; (a groove), Pallad. *Agric.* ii. 15. 17
- c) To carve out (a statue, ornament), Sol. 2. 41; Sol. 5. 19; *Peregr.* 8. 2

2. To fashion, figuratively

- a) To compose (a literary work), Pliny *Ep.* i. 3. 4
- b) To interpret (a parable), Tert. *Pud.* 8
- c) To give expression to (boasting), make prominent (by expressing), Aug. *de Spir. et Litt.* 10. 17; Aug. *in Psalm.* 54. 22; Aug. *in Psalm.* 67. 39.

The object of this paper has been to show that *excludo* has some rare meanings which are not generally recognized. Support is found in some degree by referring to an accepted use in the form of

¹ For a similar shift of meaning cf. Virg. *Georg.* ii. 75: "angustus in ipso fit nodo sinus: huc aliena ex arbore germen includunt."

a noun *exclutor*, but mainly by quoting uses of the verb itself with the MS evidence from Plautus, Terence, Varro, Virgil (twice), Pliny the Elder, Pliny the Younger, Tertullian, Solinus (twice), Palladius, Augustine, and the *Peregrinatio*. The only verb whose generally accepted range of meanings is materially diminished by the recognition of these forces is *excudo*. From the definition of this word is to be removed the fashioning of soft substances like wax and of stone, including probably the striking out of fire from flint.

UNIVERSITY OF CHICAGO